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BULLETIN NO. 1

MUSEUM AND LIBRARY

of the

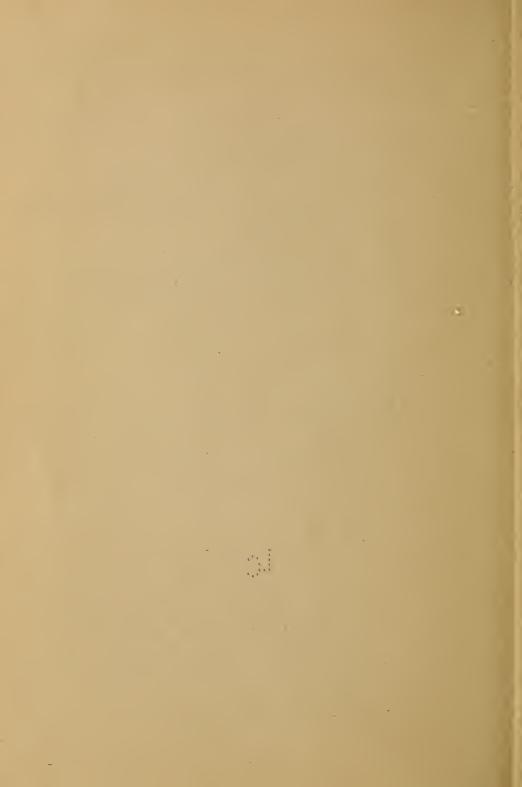
STATE HISTORICAL SOCIETY

of

NORTH DAKOTA



BISMARCK, NORTH DAKOTA





SAKA**K**AWEA By Leonard Crunelle



BULLETIN NO. 1

MUSEUM AND LIBRARY of the STATE HISTORICAL SOCIETY of NORTH DAKOTA



BISMARCK, NORTH DAKOTA

F631 .N85

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Georgia B. Carpenter, Librarian

Mrs. M. H. Jewell, Assistant

Hours

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State Historical Society of North Dakota

The functions of the museum and library of the State Historical Society are to collect, preserve, and make available for public instruction all possible material, whether in the form of documents, relics, pictures, or other objects which may have any bearing on the subject of archaeology, history or ethnology. At the last session of the Legislature an earlier law was reenacted which fixed the status of the State Historical Society and provided for its management. The following extract from this law is sufficient to indicate the general scope of its provisions:

"The State Historical Society of North Dakota shall be the trustee of the state, and as such shall faithfully expend and apply all money received from the state to the uses and purposes directed by law, and shall hold all its present and future collections and property for the state, and shall not sell, mortgage, transfer or dispose of in any manner, or remove from the historical rooms in the capitol at Bismarck, any article therein without authority of law; provided, this article shall not prevent the sale or exchange of any duplicates that the society may have or obtain; and provided, that the secretary of the said society shall have power to withdraw for temporary use such of the collections as shall be needed for the compilation and editing of the publications of the society, and that such of the collections as may be needed for exhibition purposes may be withdrawn for that purpose by the authority of the board of directors. The governor, auditor, secretary of state, commissioner of agriculture and labor, and superintendent of public instruction shall be ex officio members of the board of directors of said society, and shall take care that the interests of the state are protected."

The museum is in addition organized to carry on original research in the field. The State Historical Society aims to serve the public by publishing and distributing volumes of Collections, by public addresses and lectures, by answers to the questions of individual inquirers, and by directions as to further sources of information.

In the developing of plans for a system of historical state parks, Dr. Gilmore is contributing many new and valuable ideas. It is his hope that we may have in this state local collections of the living plants and animals known and used from the earliest days by the Indians and the Spanish, French and English explorers and traders. Such living muse

ums would be a source of unending interest to everyone and would attract attention from outside the state. These parks would become also community centers in the various sections and counties of the state and serve to develop local interest in the history of the state and its future progress along every line.

The Museum

Some of the noteworthy features of the museum are the following. We have recently installed a collection of exhibits showing something of the aboriginal agriculture and agricultural products of the Plains re gion of pre-Columbian time and their bearing on present-day agriculture of this country. Aboriginal agricultural tools and specimens of crops are shown.

Models are shown of both the temporary and permanent dwellings of the tribes of this region. Articles illustrative of child life, such as cradles from various tribes, child clothing, children's toys and games are also to be seen. A very good serial exhibit of the aboriginal fine art of porcupine quill embroidery is to be found here.

Illustrative of methods of transportation in this region we have snowshoes, dog-sledge, travois, skin-boat, and the birch-bark canoe of the eastern woodland region which borders on the eastern boundary of our state. Also we have a collection of framed photographs showing the evolution of transportation methods and facilities of this region from the Red River cart to the present day rolling-stock of the transcontinental railways.

Of objects illustrative of the European immigration into the region we have a small cannon formerly in place at Ft. Berthold trading post, (see plate number 5) a spinning wheel, an ox-yoke, a boundary post from the international Canadian-American boundary line. Antique copper utensils, and Icelandic and Norwegian costumes are to be seen in our collection.

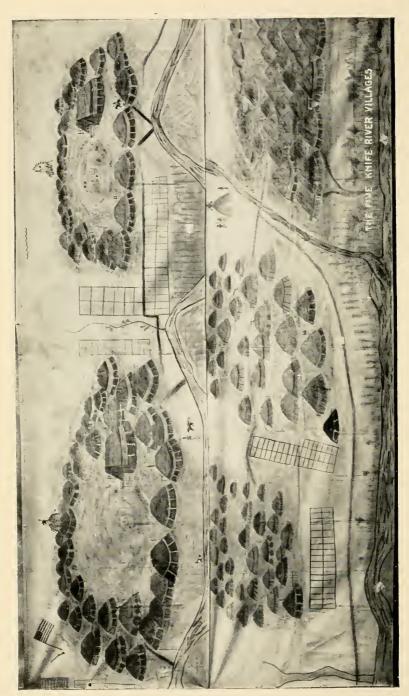
The Earth-Lodge

The earth-lodge was the style of house used by the American tribes dwelling along the Missouri River, including the Osage, Iowa, Kansa, Oto, Omaha, Pawnee, Ponka, Yankton, Hunkpati, Mandan Hidatsa and Arikara. In order to its construction a circle of the desired diameter was stripped of the surface soil. Four tall, strong forked posts were set in the center about 8 or 10 feet apart. Beams were laid in these forks. Outside of the center posts a circle of shorter forked posts was set and beams laid in the forks. Rafters were laid from the upper to the lower beams. A wall of posts was leaned up against the lower beams. An opening was left at the east, and here was made a vestibule 6 to 14 feet long.

Timbers were laid on the rafters, willows were laid on the timbers and a thatch of dry grass on these willow poles. On the thatch was laid a covering of sods and loose earth firmly tamped and 2 feet thick.



Plate No. 1 Mandan Earth-Lodge



Flate No. 2 Two Mandan Villages Three Hidatsa Villages

All structural timbers were fastened by tying with ropes of raw hide or of basswood or elm fiber.

An opening was left at the top of the dome for a skylight and for the smoke to escape. The fireplace was at the center of the earth floor; the sleeping compartments were ranged round the wall. The altar was at the west, opposite the doorway.

The diameter of the house was from 30 to 60 feet; the height from 15 to 20 feet. This was a family domicile and not a community house. This was the style of house of the Missouri River tribes, used by them as a permanent dwelling. The tipi was used as a temporary and portable dwelling in traveling.

The earth-lodge probably originated with tribes of the Caddoan stock, that is, Pawnee and Arikara, and was adopted by the Siouan tribes on their entrance into the Missouri River region. ¹

The Pawnee had very elaborate ceremonies and traditions connected with the earth-lodge. The earlier star cult of the Pawnee is recognized in the signification attached to the four central posts. Each stood for a star—the Morning and Evening stars, symbols of the male and female cosmic forces, and the North and South stars.

In the rituals of the Pawnee the earth-lodge is made typical of man's abode on the earth; the floor is the plain, the wall the horizon, the dome the arching sky, the central opening the zenith, dwelling-place of Tirawa, the invisible power which gives life to all created beings.

In the poetic thought of the Pawnee the earth was regarded as Mother and was so called because from the earth's bounty mankind is fed. To their imagination the form of the earth-lodge suggests the figure of speech of these human dwellings as the breasts of Mother Earth, for here man is nourished and nurtured, he is fed and sheltered and blessed with the tendernesses of life. Here he knows love and warmth and gentleness.

Below is given a metrical translation of an ancient Pawnee ritualistic hymn. This hymn is extracted from the ritual of a ceremonial of great age in the Pawnee nation, and there were similar ceremonials among all the tribes of the Plains area. The full ritual is to be found in the 22nd Ann. Rept. of the Bureau of American Ethnology, pt. 2.

Hymn to the Sun

1

Now behold; hither comes the ray of our father Sun; it cometh over all the land, passeth in the lodge, us to touch, and give us strength.

TT

Now behold, where alights the ray of our father Sun; it touches lightly on the rim, the place above the fire, whence the smoke ascends on high.

III

Now behold; softly creeps the ray of our father Sun; now o'er the rim it creeps to us, climbs down within the lodge; climbing down, it comes to us.

1. See plates 1 and 2 for structure of earth-lodge and arrangement of lodges in a village.

Now behold; nearer comes the ray of our father Sun; it reaches now the floor and moves within the open space, walking there, the lodge about.

V

Now behold where has passed the ray of our father Sun; around the lodge the ray has passed and left its blessing there, touching us, each one of us.

VI

Now behold; softly climbs the ray of our father Sun; it upward climbs, and o'er the rim it passes from the place whence the smoke ascends on high.

VII

Now behold on the hills the ray of our father Sun; it lingers there as loath to go, while all the plain is dark. Now has gone the ray from us.

Now behold; lost to us the ray of our father Sun; beyond our sight the ray has gone, returning to the place whence it came to bring us strength.

Description of the TIPI

The word "tipi" is the word in the Dakota language, from the root word ti "to dwell", and pi, "used for". This was the ordinary conical skin temporary dwelling of the Plains tribes, and the only form of dwelling of some of those living farther northwest.

It commonly had about 20 poles averaging 25 feet in length. The poles were set firmly in the ground in a circle about 15 feet in diameter, held together above by a hide rope wound round the whole bunch about 4 feet from the upper ends. Three poles were first tied together, then the others were laid in the forks of these, then the rope was passed around all of them and tied. The cover was of from 15 to 18 buffalo hides cut and fitted so that when sewn together with sinew thread, they formed a single large sheet nearly semi-circular in shape. This was lifted into place by a special pole at the back of the structure, then the ends were brought around to the front and fastened by means of 8 or 10 small wooden pins at intervals from the door to the crossing of the poles. The bottom was kept in place by pegs about 2 feet apart around the circle. The doorway faced the east, the door being usually a piece of skin stretched over an elliptical frame.

By means of movable flaps on each side of the smoke-hole the draft could be regulated as the winds shifted, the flaps being kept in place by 2 poles oustide of the tipi. The fire-pit was in the center of the tipi.

The beds were at the sides and the back of the tipi. Decorated curtains above the beds kept off any drops of rain which might come through the smoke-hole in rainy weather. The ground was the floor, the part near the beds sometimes cut off from the open space by a hedge of interwoven twigs.

In warm weather the bottom of the tipi was raised to allow the breeze to pass through. In cold weather the bottom was banked with

grass to keep out the wind.

On account of its exact adaptability to prairie life, the tipi was taken as the model of the army tent which bears the name of Gen. Sibley, and is used now by our army.

Toy Tipi (See Plate No. 3)

Little girls of all the tribes of the region of the Great Plains where the cottonwood tree grows made toy tipis of cottonwood leaves and set them in circles in their play, like the tribal circles. The leaf was torn a little down the midrib, then across the edges a little to turn back for the smoke-flaps, and then the edges were brought round and pinned with a splinter or thorn.

Skis

(See Plate No. 3)

Swedish and Finnish models. Made from 4 feet up to 10 feet long, very narrow, always made of birch. Used more for practical traveling on the level over lakes, marshes and plains. Most graceful ski made, much handwork, individuality of patterns. Greater arch springs than Norwegian, also wider grooves on bottom, square grooves, Norwegian have round grooves.

Norwegian Telemark pattern, most common in Norway, and in Alps. For hill climbing and coasting. Most common all over the world, in Alaska, etc. Preferably made of Norway ash or American hickory or fat Norway pine, 1/4 sawed. Adult size 71/4 feet to 71/2 feet up to 8 feet. Measure taken by reaching to tip with tip of finger above the hand. Used with harness or only toe-strap. Arch-spring of 2 inches in 6 feet. Preferably made from 2 inch stock. More narrow at middle than at ends. Holes mortised through middle for fastening.

Toys (See Plate No. 4)

A coasting sled made from buffalo ribs. Such sleds were commonly made by boys of all the tribes in the buffalo country wherever there was snow for coasting.

Little boy's bow and arrows. Little boys among all the tribes in the Plains region played with bows and arrows like this. The arrow is made from a joint of the native grass (Andropogon scoparius) commonly called Bluejoint or Bluestem. Note that a part of the blade is broken off, leaving a part for the plume of the arrow.

Boy's top made from the tip of a buffalo horn. It is kept spinning by means of the whip made with a handle 18 to 24 inches long and two thongs about 8 inches long. It is said boys could keep it spinning for a half hour or more if they were persistent and skillful enough in whipping it.

A child's buzzer. Children of the American tribes made buzzers of a

bone on a sinew strung just as white children employ a button and string for the like purpose. A stick fastened at each end for a handle. It will be noted that some fond mother has given time and energy to decorate this toy with porcupine quills for the delight of her darling. See drawing for method of use.

Sitting Bear's Suit

Porcupine quill embroidered buckskin suit of Sitting Bear last chief of the Arikara tribe of North Dakota. Sitting Bear died in the year 1915. Before his death he bequeathed this suit to the museum of the State Historical Society of North Dakota.

Minature Model of the Skin Boat

(See Plate No. 5)

This form of boat was used by all the tribes resident on the Missouri River, for the purpose of ferrying across streams their goods, their little children, their sick and old people.

Tribes which used such boats were the Arikara ,the Mandan, the Hidatsa, the Dakota, the Ponka, the Omaha, the Oto, the Iowa, the Osage and the Missouri.

Rope Braided from Buffalo Hair

This specimen is from the Osage tribe. All the tribes in the Plains, the buffalo country, used buffalo hair in various ways. Such ropes as this were not for ordinary use but for ceremonial uses. For instance, when a bride was ceremoniously conveyed to her husband the horse on which she rode was led by a buffalo hair rope. Dignity and worth and something of mystical quality attaches to the buffalo and all the products of the buffalo because of the many points of contact of the buffalo with the life of the people of the Plains, furnishing as he did food, clothing, shelter, and many other needs.

Invitation Sticks

It was a custom among Indians of several different tribes, including Dakotas, for the Council, when they wished to have the benefit of advice in any matter under consideration, from men of recognized worth and wisdom, but who were not members of the body or order of Councillors, to invite such men to attend and speak in any particular meeting by sending a messenger to place one of these sticks in the ground at the door of his lodge. This constituted his invitation and summons, and incidentally he was expected to contribute to the feast which would be served at the close of the council.

The world is indebted to aboriginal American (Indian) farmers for the following crops.

1. Corn, in five types and innumerable varieties of these types. The five types are: Dent Corn, Flint Corn, Flour Corn, Pop Corn, and Sweet Corn.

- 2. Beans, of all kinds except the white or "navy" bean. We brought the "navy" bean with us from Europe, but all others, including both pole and bush beans, are American.
 - 3. Pumpkins and squashes of all varieties.
 - 4. Gourds.
- 5. Sunflowers. These are native and wild on the Plains and were reduced to cultivation ages ago. From the American (Indian) tribes tame sunflowers were obtained and introduced into Europe.

Mother Corn A Pawnee Hymn

г

Mother with the life-giving power now comes, Stepping out of far distant days she comes, Days wherein to our fathers gave she food; As to them, so now unto us she gives, Thus she will to our children faithful be. Mother with the life-giving power now comes!

II

Mother with the life-giving power is here, Stepping out of far distant days she comes. Now she forward moves, leading as we walk Toward the future, where blessings she will give, Gifts for which we have prayed granting to us. Mother with the life-giving power is here!

Women's Tools

Sledge hammer made of stone. A groove is pecked out of the hammer-head, then a handle is attached by wrapping with wet rawhide. When the rawhide dries it shrinks into the groove and holds the handle firm. These large hammers were used to break bones to get the marrow, to break ice, to drive tent-pegs, etc.

Before Europeans came the American tribes had no iron implements. In the Plains region hoes were made from the shoulder blade of the elk or of the buffalo. The specimen of the Wooden Hoe in the museum is from Winnebago tribe. Iron was unknown to the American tribes before the white men came. Implements were made from bone, shell, wood, stone, etc.

Porcupine Quill Decoration

When we consider the hardships connected with the primitive life of the natives of North America, particularly the tribes of the great plains, it at first seems hardly possible that the woman should have had either the time or the inclination to devote to elaborate embroidery:nevertheless there is abundant evidence of the fact that many hours have been spent on a single object in the desire to give expression to esthetic concepts. Porcupine quill work is especially interesting by reason of the remarkably fine stitches employed and the ingenuity displayed in the manipulation of the quills to produce effective designs. Many specimens show such skill as to deserve to be included among the fine arts, where sewing and the selection of colors are important desiderata.

The materials for embroidery with porcupine quills are, first, the quills themselves of the porcupine. These are sorted into four sizes by the worker according to the character of the piece of work in hand. Second, dyeing material; third, sinew used as thread; fourth, the tools, which were a pouch of bladder for holding the quills, a bone marker for tracing the designs, some awls, and a knife.

The case containing this display at the museum of the State Historical Society is designed to give some information in the fine art of embroidery with porcupine quills. It contains a piece of the skin of the animal, quills, sorted and dyed, details of technique, with map showing the habitat of the porcupine and the region outside the habitat of the animal in which the quills were used in decorative work. Samples of work include a child's dress, moccasins, tobacco pouch, pipestems and many smaller articles.

The Game of Double-Ball

This is a game played by young women. It was common to many tribes in the Great Plains. The name of the game in the Omaha language is wabasnade. By the girls of that tribe it was played as follows:

Two balls made of buckskin and filled with earth, grass, hair or fur, were joined by a thong. At each end of the playground were two hills of earth 12 or 15 feet apart. Each pair of hills was the base of one of the parties, and it was the aim of each party to pass the ball between their own pair of hills, as that would win the game.

Each player has a small stick about 5 feet long, with which she tries to pick up the balls by thrusting the end of the stick under the thong which connects them. If she succeeds in this she throws the balls towards the goal of her party, and they are able to throw them far. Members of her own party try to catch the balls on their sticks and throw them still farther toward their goal, while members of the opposite party try to catch and throw it back toward their own goal. The bases or goals are from 900 to 1200 feet apart.

Foot-Ball

This is a game played by young women. Some tribes play it by letting the ball fall alternately on the foot or knee and then throwing it up and catching it, thus keeping it in motion for a length of time without letting it fall to the ground.

Among other tribes the player stands on one foot and placing the ball on one toe kicks it up a few inches. As it falls she kicks it up again as many times as she can without letting it fall and without touching the foot to the ground. When this happens the ball passes to another player.

The Library

The library contains a remarkably well chosen collection of works on the early history of the Northwest, and on archaeological and ethnological subjects. It is much used by the students of the high school in their course of study. An expert from the U. S. Biological survey found here valuable material on the former range of certain indigenous animals.

All the current newspapers of the state are on file in the library, and are consulted every day, sometimes by many inquirers. The bound volumes of back files of newspapers are often consulted for legal notices which are not to be found on record elsewhere in the state. Members of the legislature and other officers and employees of the state will find their home papers in our reading room. A list of all the state papers will be found at the end of this bulletin.

The work of cataloguing has been going steadily on. Our own publication, Collections of the State Historical Society, four volumes, have been analyzed, several hundred cards being made for each volume. The Record, an historical publication issued by Col. Lounsberry at Fargo, about twenty years ago has been thoroughly catalogued and has often proved a valuable asset in answering questions in regard to the early history of the state. Two hundred sixty new books and nearly 450 pamphlets have been catalogued besides revising five or six hundred books previously catalogued. Our large exchange list has been revised and the books and pamphlets received from them catalogued. We have about 160 exchanges, of which 16 are with foreign countries including the Royal Colonial Institute of London. There are 54 with learned societies and educational institutions, 27 of these are with colleges. There are 80 exchanges with state institutions and 10 with individuals. We receive about 600 publications including pamphlets from the exchanges in a year.

The books although only partly catalogued have been arranged in groups, United States public documents by departments alphabetically: i. e., Agricultural Department, Civil Service Commission, Commerce Department, etc.; State publications by states alphabetically, and miscellan-

eous books by themselves.

The library has specialized in books dealing with the early history of the northwest, including the life of the Indians before the coming of the whites. In this collection much attention has been paid to Canadian history, to the fur trade and river navigation, and to early explorations and settlement. Among sets of works of special value are the Jesuit Relations, 73 volumes, Early Western Travels, 32 volumes, and the Original Journal of Lewis and Clark, 8 volumes. The great plains country is a special topic of attention and all works dealing with this extensive region, especially in the northern half, are added to the already rich collection. It is realized that this entire group of states between the Mississippi river and the Rocky mountains is passing through a rapid evolution along social, economic, and political lines. It is the desire of the secretary of the society as well as of the librarian to preserve as far as possible an intelligible record of this transition period which has already passed through the successive stages of the Indian period, the period of

the hunter and trapper, and that of the rancher and is now well into the agricultural stage of progress. The library accumulates letters, diaries, and maps and makes transcripts of oral records as they are offered by old settlers. In the four volumes of the Collections already published there are recorded biographies or biographical notes covering the life and work of over 270 of the early pioneers and settlers of this state and territory. A very considerable body of manuscript covering every phase of our early history is now awaiting publication in Volume V of the Collections. The complete history of two counties of the state, Cavalier and Traill, are partly completed and will be published in the near future.

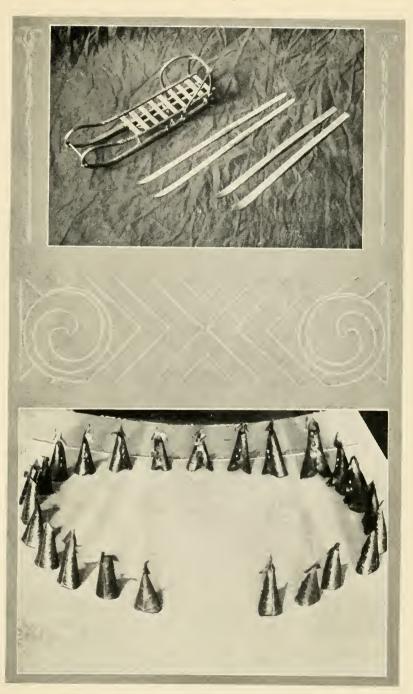


Plate No. 3 Skis and Dog-Sled Toy Tipis

Plate No. 4

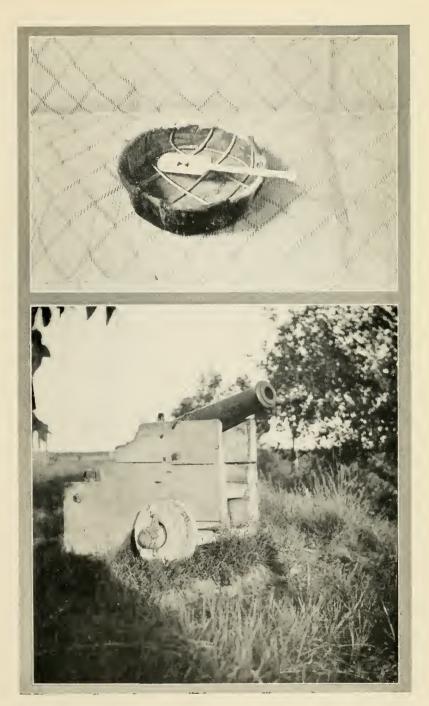


Plate No. 5

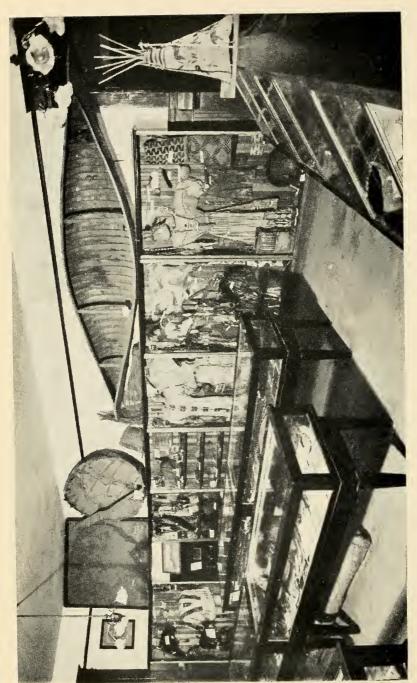


Plate No. 6 Museum

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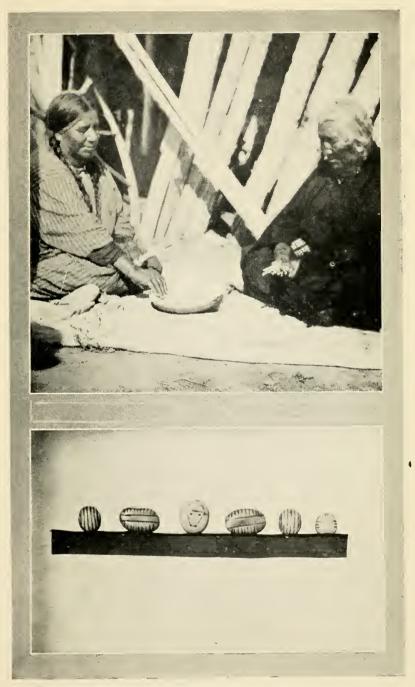


Plate No. 7 Mandan Women Playing Game Game Pieces



Plate No. 8 Bear-on-the-Water and His Wife, Yellow-Nose, Mandans

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Plate No. 9 Arikara Woman Using Hide-Scraper Strikes Two Tending His Tobacco (Arikara)









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